A short DISCOVERY

Of His Highneſs the

LORD PROTECTOR's Intentions

Touching

The Anabaptiſts in the Army, and all ſuch as are againſt his reforming things in the CHURCH;

which was firſt communicated to a Scotch Lord, who is called *Twidle*; but is now come to the ear of the ANABAPTISTS.

Upon which there is propounded

35 QUERIES for his Highneſs to anſwer to his own CONSCIENCE.

By a Well-wiſher to the Anabaptiſts proſperity, and all the reſt of the Separates of *England*.

August 20 1655

To His Highneſs the Lord Protector.

My Lord,

THere is ſome Intelligence abroad, which I deſire to communicate in a private way, leſt I become a prey to the malice or envy of the ramping Lion. But to the matter intended; and that is this: It ſeems your Highneſs being diſcourſing with a Scotch Lord, who is called the Lord *Twidle*, you were pleaſed to ſay, That there was ſomething amiſs in the Church and State, which you would reform as ſoon as may be. Of thoſe that were amiſs in State, ſome were done; and the reſt were a doing: and as for thoſe things that were amiſs in the Church, you hoped to rectifie by degrees, as convenient opportunity preſented it ſelf; but before you could do this work, the Anabaptiſts muſt be taken out of the Army; and this you could not do with ſharp corroſive Medicines, but it muſt be done by degrees. From which there

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are two things obſervable: 1. The Work. 2. The Way you intend to take to do this Work.

Firſt, to the Work; and that is Church-Work: It ſeems you intend to follow the ſteps of them that are gone before, which could not be content to meddle with State-affairs, and to make Laws for the Body or Perſons of men, but for the Conſcience too; and to make Laws and Statutes, and impoſe them upon the People, as Rules of Divine Worſhip. And this is the work you intend to be at, under pretence of correcting Error, and ſo to deſtroy Truth.

But who could have thought, when you made your laſt Speech to the Parliament, when your Tongue was ſo ſweetly tip'd for the Liberty of Conſcience, reproving the Parliament for having *a Finger on their Brother's Conſcience*? who could have imagined, that then heard you, That you would have been ſo ſoon at the ſame Trade, unleſs he had ſuppoſed, *A Fountain could have ſent forth ſweet Water and bitter?*

But ſecondly, The Way you intend to take to bring about this deſign, is twofold: 1. To purge the Army of the Anabaptiſts. 2. To do it by degrees. But (*Oliver*) is this thy deſign? and is this the way to be rid of the Anabaptiſts? and is this the Reaſon, becauſe they hinder the reforming the things amiſs in the Church? I confeſs, they have been Enemies to the Presbyterian Church Government; and ſo were you, when you were at *Dunbar* in *Scotland*, or at leaſt you ſeemed to be ſo by your words and actions: for you ſpake as pure Independency, as any of us all, then; and made this an Argument why we ſhould fight ſtoutly, *Becauſe we had the Prayers of the Independents and baptiſed Churches.*

So highly did you ſeem to love the Anabaptiſts then, that you did not onely invite them into the Army, but entertain them into your Family: but it ſeems *the caſe is altered.* But I pray do not deceive your ſelf, nor let the Prieſts deceive you; for the Anabaptiſts are men that will not be ſhuffled out of their Birth-rights, as free born People of *England*: and have they not filled your Towns your Cities, your Provinces, your Iſlands, your Caſtles your Navies, your Tents, your Armies, (except that which went to the *Weſt-Indies*, which proſpers ſo well) your Court? your very Councel is not free; onely we have left your Temples for your ſelf to worſhip in. So that I believe it will be a hard thing to root them out, although you tell the Scotch Lord you will do it by degrees, (as he reports.)

May it pleaſe your Highneſs ſeriouſly to conſider what hath been ſaid, and anſwer theſe enſuing Queries to your own Conſcience.

1. *Whether your Highneſs had come to that height of honour and greatneſs you are now come to, if the Anabaptiſts (ſo called) had been as much your Enemies as they were your friends?*

2. *Whether the Anabaptiſts were ever unfaithful, either to the Commonwealth in general, or to your Highneſs in particular; and if not, then what is the reaſon of your intended diſmiſſion?*

3. *Whether the Anabaptiſts be not as honeſt now, as in the yeer* 1650, *and* 51, *and* 52, &c. *and if ſo, why not as uſeful now, as then?*

4. *Whether the Anabaptiſts are not to be commended for their integrity, which had rather keep Faith and a good Conſcience, although it may loſe them their employments, then to keep their employments with the loſs of both?*

5. *Whether the Anabaptiſts may not as juſtly endeavour to eat out the bowels of your Government, as your Highneſs may endeavour to eat them out of their employments?*

6. *Whether the Anabaptiſts did not come more juſtly into their emplyments in the Army, then your Highneſs came into the Seat of Government?*

7. *Whether, If the Anabaptiſts had the power in their hands, and were as able to caſt you out as you were them, and they did intend it to you, as you do to them; whether, I ſay, your Highneſs would not ſay, They were all Knaves?*

8. *Whether this be fair dealing in the ſight of God and men, to pretend a great deal of love to the Anabaptiſts, as to* Major Pack, *and Mr.* Kiffin, *and a hundred more that I could name, when at the ſame time you intend evil againſt them?*

9. *Whether the Anabaptiſt will not be in a better condition in the day of Chriſt, that keeps his Covenant with God and men, then*

your Highness will be, if you break with both?

10. Whether a hundred of the old Anabaptists, such as march'd under your command, in 48, 49, and 50, &c. be not as good as two hundred of your new Courtiers, if you were in such a condition as you were at Dunbar in Scotland?

11. Whether the cause of the Armyes defect in Hispaniola, was because there was so many Anabaptists in it; and if so, whether that be the onely reason, that they are so much out of date?

12. Whether your Highness hath not changed your former intention, to have an equal respect to the godly, though different in judgement; and if so, whether it be from the better to the worse?

13. Whether you Highness Conscience was not more at peace, and your Minde more set upon things above, when you loved the Anabaptists, then it is now, when you hate their Principle, or their service, or both?

14. Whether your Highness Court is not a greater charge to this Nation, then the Anabaptists in the Army; and if so, whether this be the ease that you promised the people?

15. Whether there be any disproportion betwixt the state of things now, and the state of things in the dayes of old; and if there be, shew us where it lieth, how, and when?

16. Whether the Monies laid out, in the making of the new Rivers and Ponds at Hampton-Court, might not have been better bestowed in paying the publick Faith, or the Anabaptists Arrears before their dismission?

17. Whether it is not convenient for the Anabaptists to provide for their own safety, seeing from you they can expect none?

18. Whether it will be any more Treason to fight for our Liberties and civil Proprieties in these dayes, if they be denied us, then it was to fight for them in the dayes of the King?

19. Whether The Instrument of Government be as the Laws of the Medes and Persians, that alter not; if so, how is

it

it that Mr. John Biddle *is now a Prisoner?*

20. *Whether your Highness may not as well violate the whole Instrument of Government, as the* 37 *and* 38 *Articles? if so, what security have the people for their Liberty?*

21. *Whether our Liberty doth not wholly depend upon your will, and the will of a future Protector, seeing* The Instrument of Government *is so little useful? if so, whether our condition be not as bad as ever?*

22. *Whether you may not as justly suffer all to be put in prison, that differ from the Church of* England, *as to suffer Mr.* Biddle *to be imprisoned?*

23. *Whether it will not be more abominable to the Anabaptists, or Independents, or Mr.* Biddle, *or any other professing Faith in God by Jesus Christ, and are not Disturbers of the civil Peace, nor turn their Liberty into licentiousness, to suffer for their Consciences under your Government, that promised Liberty to such, then it was to have suffered under the King, that promised them none?*

24. *Whether your Highness will not appear to be a dreadful Apostate and fearful Dissembler, if you suffer persecution to fall upon the Anabaptists, or Independents, or them of Mr.* Biddle's *Judgement, seeing you promised equal Liberty to all?*

25. *Whether this will not prove your Highness's ruine, if you joyn with such a wicked Principle, to persecute for Conscience, or to turn men out of the Army for being Anabaptists, or for any such thing, as differs from the Church of* England, *seeing God hath confounded all such as have done so?*

26. *Whether the old Parliament was not turned out, for leaving undone that which they ought to have done? and if so, whether those things be done since?*

27. *Whether the little Parliament was not turned out, for doing that which the other left undone, or taking away of Tythes, and other Grievances? And if so, then*

28. *Whether you did not intend your own ends more then you did*

did the Nations good, in breaking the first Parliament, and calling the second, and dissolving of them again?

29. *Whether* The Instrument of Goverament *was not preparing eight or nine dayes before the breaking up of the little Parliament; and if so, whether you did not intend their dissolving?*

30. *Whether you did not tell a shameful untruth to the last Parliament, saying, That* you did not know of their dissolving, *that is to say, the little Parliament*, till they came to deliver up their Power to you?

Whether your Highness did not put a slur upon the Lord Lambert, *when he should have gone Lord Deputy of* Ireland, *in telling the Parliament*, It savoured too much of Monarchy; *and so sent* Fleetwood *with a lower Title?*

32. *Whether your Highness do not intend to put another slur upon the Lord* Lambert, *in sending for the Lord Deputy to come into* England, *to make him* Generaliſſimo *of the Armies in* England, Scotland, *and* Ireland?

33. *Whether it is not convenient for the Lord* Lambert *to consider of these actions, and to have an eye to your proceedings, lest by by degrees you eat him out of all, as you intend to do the Anabaptists?*

34. *Whether the excessive pride of your Family, do not call for a speedy judgement from Heaven, seeing Pride never geeth without a fall?*

35. *Whether the six Coach-horses did not give your Highness a fair warning of some worse thing to follow, if you repent not, seeing God often forewarns before he strikes home?*

BRITISH MUSEUM

The

The Concluſion.

My Lord,

MY humble Requeſt is, That you will ſeriouſly conſider of theſe few Lines: although you may diſlike the way by which they are communicated, yet let the matter ſink deep into your heart; for theſe things ſhould have come to you in another maner, had not your Highneſs caſt off all ſuch friendly communication, (by word of mouth) and the perſons too, if they did but tell you plainly their mindes, [illegible] of caſting away old Friends for new Acquaintance, as *Rehoboam* did, 1 *King.* 12. 8. who forſook the counſel of his good old friends, and conſulted with his young Courtiers; which cauſed the ten Tribes to revolt from him.

And it is a deadly ſign of a ſpeedy ruine, when a Prince or a State caſts off the Intereſt of the People of God; as you may ſee in 2 *Chron.* 24. 17. how *Joaſh* forſook the people and houſe of God,

and

and then his hoſt fell before a few of the *Aſſyrians*, as you may ſee in *verſ.* 24. of the ſame chap. and at laſt his own Servants conſpired againſt him, and ſlew him.

And therefore, *O Cromwel*, leave off thy wicked deſign of caſting off the Intereſt of the People of God, and let my counſel be acceptable to thee; and break off thy ſins by righteouſneſs, and thine iniquity by ſhewing mercy to the poor, and it may be a lengthning of thy tranquillity: for it is not ſtrength united with policy, but righteouſneſs accompanied with ſtrength, that muſt keep alive your Intereſt with God and the People: and when both theſe die, that is to ſay, righteouſneſs and ſincerity, then adieu to thy greatneſs here, and thy eternal happineſs hereafter.

From him who wiſhes your Highneſs happineſs, ſo long as you do well.

Printed for the information of all ſuch as prize the Liberty of their Conſciences, for which ſo much Blood hath been ſpilt.

FINIS.

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The Perfect Diurnall

OF SOME PASSAGES and PROCEEDINGS Of, and in relation to, the ARMIES IN ENGLAND, SCOTLAND, and IRELAND.

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Beginning Monday Auguſt 13.

His day was publiſhed a Proclamation from his Highneſſe by the advice of his Council, whereby he doth will and require all the Juſtices of Aſſizes in their ſeveral Circuits to give in charge, and to take eſpecial care, that the Laws be duly executed, and particularly ſuch Laws as are in force, for the better ſuppreſſing and preventing the abominable ſins of Drunkenneſſe, prophane ſwearing and curſing, adultery, fornication, and the like uncleaneſſe; the Laws and Statutes